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HISTORICAL SERMON

PREACHED IN THE

South St. Presbyterian Church

IN MORRISTOWN, N. J.,

ON THE

50th Anniversary of its Organization,

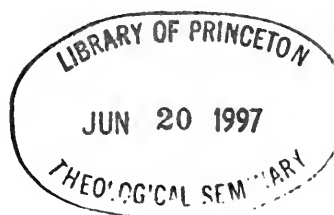
MAY 31, 1891,

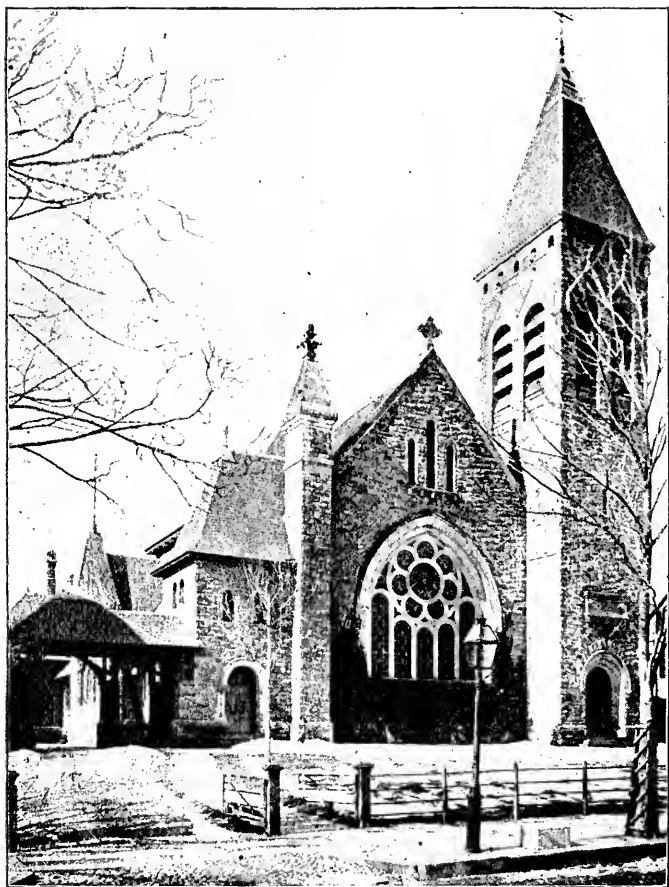
BY THE PASTOR,

ALBERT ERDMAN.

PRINTED BY THE SESSION.

MORRISTOWN, N. J.:
PRINTED AT "THE JERSEYMAN" OFFICE
1891.





SOUTH STREET PRESBYTERIAN CHURCH.

Erected 1878.

HISTORICAL NOTE.

THE SOUTH STREET PRESBYTERIAN CHURCH of Meristown, N. J., was organized under the name of "The Second Presbyterian Church" in June, 1841, with a membership of two hundred and eight (208) communicants, all of whom, except one, were received by certificate from the First Presbyterian Church of this place.

Feb. 21st, 1841. The congregation began holding religious services in the upper hall of the Academy, under the ministrations of the Rev. Orlando L. Kirtland as stated supply.

May 27th, 1841. The corner stone of a house of worship was laid with appropriate ceremonies.

June 1st, 1841. The Church was regularly organized by a Committee of the Presbytery of Elizabethtown, consisting of Messrs. David Magie and Nicholas Murray, Ministers, and Richard Townley and James F. Meeker, Elders.

October 14th, 1841. The Church building was dedicated to the service of God, and on the same occasion the Rev. O. L. Kirtland was duly installed as Pastor by the Presbytery of Elizabethtown.

June, 1861. The Church was received under the care of the Presbytery of Newark.

June 30th, 1872. By a vote of the Church the Plan of the Limited Term of Service of the Eldership was adopted, with a session of nine acting Elders, arranged in three classes, the full term of service being three years. The year previous a Bench of six Deacons was chosen on the basis of the same plan.

January 10th, 1877. The Church building was destroyed by fire. Steps were immediately taken for rebuilding, and on July 12th, 1878, the present Church was formally dedicated, the Rev. M. D. Hoge, D.D., of Richmond, preaching the sermon. During the building of the Church, services were held regularly, at first in the chapel of the Public

School on Maple avenue, from Jan. 14th to June 3d, afterward, till the new house was finished, in the hall of the Library and Lyceum.

On Lord's Day morning, May 31, 1891, the Pastor, Albert Erdman, preached the Historical Sermon, being assisted in the Devotional Services by the Rev. Charles K. Imbrie, D.D., of Jersey City, N. J., who preached the installation sermon of the first pastor of the Church on Oct. 14th, 1841.

In the evening, a Union Service of the First Presbyterian Church and the South Street Presbyterian Church was held, at which addresses were made by the Rev. Drs. Imbrie, Robert Aikman of Madison, Theo. F. White of Summit, Kinsley Twining of Morristown, and John Macnaughtan, pastor of the First Church. Mr. Thomas B. Ironside, Superintendent of the Market Street Mission, assisted in the Devotional Exercises.

On Tuesday Evening, June 2d, a Reception of the congregation, to which the congregation of the First Presbyterian Church and the pastors of the several Churches in Morristown were invited, was held in the Sunday School rooms, at which addresses were made by the Pastor, Elder F. G. Burnham, Rev. Drs. J. E. Adams of the Methodist Episcopal Church, J. M. Buckley and John Macnaughtan. The Rev. W. J. Parmelee of the Congregational Church made the Prayer of Thanksgiving. The rooms were handsomely decorated with plants and flowers and the national flag. The music was furnished by the choir.

NAMES OF PASTORS.

ORLANDO L. KIRTLAND, June, 1841, to October, 1851.

JAMES C. EDWARDS, January, 1852, to April, 1860.

ARTHUR MITCHELL, November, 1861, to October, 1868.

ALBERT ERDMAN, March, 1869.

CHURCH OFFICERS.

ELDERS.

Jabez Mills,

John W. Poinier,

William B. Johnston,

Absalom Woodruff, M.D.,

Isaac R. Noyes,

John C. Hines,

Matthew Mitchell,

M. C. G. Witte,

Edward J. Danforth.

Amos Prudden,

Ezra J. Cooper,

Amzi Cary,

Edwin Graves,

Heman Mead,

Charles G. Hazeltine,

Jonathan W. Roberts,

E. Augustus Graves,

All of whom, with one exception, have passed away.

PRESENT ACTING ELDERS.

Frederick G. Burnham,

Philip H. Hoffman,

S Lyman Young.

F. S. Bradford, M.D.,

Joseph F. Randolph,

Jacob L. Sutphen.

F. H. Fairchild,

W. L. R. Haven,

Geo. H. Kennedy.

DEACONS.

* William S. Babbitt,

F. W. Owen, M.D.,

* Samuel McNair,

James Chambers.

* Deceased.

PRESENT BENCH OF DEACONS.

J. Frank Lindsley,

E. Alonzo Doty,

John B. Vreeland,

Henry White,

Theodore Ayers,

Charles W. Ford.

TRUSTEES.

D. B. Hatch, Term expires.
May, 1894.F. S. Bradford, M.D., Term expires
May, 1893

Geo. H. Kennedy, “

P. H. Hoffman, Pres., “

Levi C. Lathrop, “

John Thatcher, “

J. Frank Lindsley, Term expires.
May, 1892.

Hampton O. Marsh, “

John B. Vreeland, “

H. B. Hoffman, Treasurer.

SABBATH SCHOOL SUPERINTENDENTS.

W. W. Cutler,

Geo. H. Kennedy,

H. W. Buxton,

Henry White.

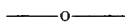


REV. ALBERT ERDMAN, D.D.

SEMI-CENTENNIAL SERMON,

BY THE PASTOR,

REV. ALBERT ERDMAN, D.D.



JOB 32:7.—“Days should speak, and multitude of years should teach wisdom.”

DEUT. 8:2.—“And thou shalt remember all the way which the Lord thy God led thee.”

“Days should speak” of God’s grace and goodness, and “multitude of years” should teach lessons of gratitude and praise, as well as of humility and confession. One of the most natural, as it is one of the most becoming, emotions of the human heart, is the feeling of gratitude. Amid the ruin into which by reason of sin man is fallen, gratitude is at least a remnant of a higher and nobler estate. It is one link, however weak and marred, that continues to ally earth to heaven—fallen man with angel hosts.

It is, therefore, no arbitrary requirement on the part of God when he desires, even commands, the praises of His creatures and especially of the people whom He calls by His name. “Virtuous hearts,” it has been well said, “are instinctively grateful.” And “God gives us remembrance in order that we may make great and blessed use of it.” It should teach us humility and hopeful thankfulness.

In the 63d chapter of Isaiah, the prophet gives expression to the feeling of the pious heart as it recalls the “great goodness” of Jehovah to His people, in language unsurpassed in beauty and pathos by anything I know in all the Bible, “I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, according to His mercies, and according to the multitude of His loving-kindnesses.” The use of the plurals and the

repetitions—“loving-kindnesses,” “mercies,” “multitude of His loving-kindnesses,” His “great goodness”—imply that language is inadequate to express the full extent of God’s goodness. And I would have you note the beauty of the familiar and expressive phrase, so affectionately repeated—His “loving-kindnesses.” According as gratitude rises in the heart in view of past mercies, you will put the emphasis on the first part of the word, and it will become to you the *loving-kindness* of the Lord. He is not only kind to His people and therefore inclined to do them good—He is that to all His creatures—He is more, He is *lovingly kind*. His “kindnesses” to them that bear His name are full of love. He has put His wisdom, His grace, His personal interest and care into His kindness. The point of the whole passage is this—God’s goodness to His people, which to the prophet appears so great that language fails to express it, brings into startling contrast their unworthiness and sin ; and yet at the same time that very goodness, so great and marvelous, becomes the ground of confidence that Jehovah will continue to be gracious to His people, notwithstanding their unworthiness. His Name has been called upon them, they are “the people of His Holiness.” And so, to-day, in calling to remembrance the “former days,” “all the way which the Lord our God hath led us,” and the “multitude of His loving-kindnesses” to this Church and people these fifty years, while we cannot but speak in terms of praise and commendation of the devotion and self-sacrifice of the fathers, and of the diligence and faithfulness of their successors, yet we should constantly keep in mind that God alone is worthy to be praised ; and we here to-day should let the words of Elihu (whose name means “God Himself”) to Job be guide to our thoughts—“Days should speak, and multitude of years should teach wisdom.”

And right here, at the outset, I must note the unique fact that the history of these fifty years of Church life is the history of uninterrupted prosperity. Even that which seemed at the time to be against us—I refer to the destruction by fire of the former house of worship—proved to be, as do all the Lord’s afflictions, a blessing in disguise ; for the history of the Church since has been that of continued and ever-increasing prosperity, if growing numbers and enlarged usefulness be criteria of success. A spirit of harmony and good-will mark its whole course, and it is, therefore, with unmingled pleasure and gratitude to God, we may recall the past. No roots of bitterness and strife to be covered up, no rocks of offence to be carefully avoided !

It was during the winter of 1840-’41 that a large number of the members of the old First Church of Morristown withdrew with the pas-



REV. ORLANDO L. KIRTLAND.

tor, the Rev. O. L. Kirtland, from that congregation for the purpose of forming a new Church organization. Their first service as a separate congregation was held on Sunday, Feb. 21, 1841, in the upper room of the old academy building, which stood on the site now occupied by the stately structure—the Library and Lyceum—just across the way from where we are now worshipping. The Rev. Mr. Kirtland conducted the services, and continued to do so as stated supply, till the new edifice was completed, when, on the same day, Oct. 14, 1841, the house was dedicated and Mr. Kirtland was installed as pastor. On May 17th the congregation elected as their first Board of Trustees Dr. John B. Johnes, Lewis B. Stiles, Ephraim Young, Jonathan H. Smith, the Hon.

Francis Child, B. O. Canfield and the Hon. Stephen Vail. It was then required—and so continued till 1848—by the law of the State, that every person elected to the office of Trustee subscribe to the following oath, “We do swear that we will support the Constitution of the United States; and we do sincerely profess and swear that we will bear true faith and allegiance to the government established in this State under the authority of the people; and we do swear that we will faithfully execute the trust reposed in us as Trustees, according to the best of our abilities and understanding. So help us God.” This oath, duly subscribed and sealed, was each year entered upon the Record Book of the Parish.

Tuesday, June 1st, 1841, the Church was formally organized by a Committee of the then Presbytery of Elizabethtown, said Committee consisting of the Revs. David Magie and Nicholas Murray, and Elders Richard Townley and James F. Meeker, under the name of “The Second Presbyterian Church of Morristown.” All of these whose names have been mentioned are fallen asleep. Two hundred and seven communicants, regularly dismissed from the First Presbyterian Church were received, and one from the Presbyterian Church of New Vernon. This was nearly one-half of the membership of the mother Church. It is needless to say, that when it came to the question of splitting in two a strong and flourishing Church like the old First—a division which for a long while must necessarily cripple it, and which involved the sundering of very dear and sacred ties—it must have caused not a few alienations and no little bitterness of feeling. But, happily, that is all past, and time, the great healer, has brought instead only a generous rivalry between mother and daughter, and a “provoking one another to love and good works.”

The Session of the new Church met for the first time on June 4th, and, in the words of the record, “spent a season in prayer and conversation upon the state of the Church.” On the following Lord’s day (June 6th), “the sacrament of the Lord’s Supper was for the first time administered in the Hall of the Lyceum” or Academy.

Of the 208 communicants who constituted the Church at its origin, only eight “remain to this present” in our communion, viz.: Mr. Jarzel Turner, Mrs. Samuel McNair, Mrs. Maltby G. Pierson, Mrs. J. Edcell Prudden, Mrs. Silas Prudden, Mrs. Lewis B. Stiles, Mrs. O. L. Kirtland and Miss Caroline B. Freeman.

At this place, it will be of interest to recall the spirit and zeal of those who organized the Church and, amid many difficulties and self-denying labors, built the first house of worship. It will show us that,

after all, notwithstanding the generous contribution by the present congregation during the past year and within these few weeks for the enlargement and improvement of this beautiful structure, the fathers and mothers of fifty years ago compare most favorably with us, their children. May we not even say that they exceeded us in real self-sacrifice and devoted zeal? for, like the Churches of Macedonia, "according to their power, yea, and beyond their power, they gave of their own accord," and their "poverty abounded unto the riches of their liberality."

It may be of interest to state here—merely as a matter of history—that at a meeting of the still undivided congregation, held in the First Church Dec. 30th, 1840, to consider the question of dividing the old Church for the purpose of forming a Second Presbyterian Church, among the resolutions, adopted by a majority vote of ninety-one, was the following: "That to enable said Second Congregation to erect a house of worship within the limits of this parish and for the purpose of an amicable distribution of the property of this congregation, the Trustees assign, transfer and pay to — as trustees in trust for that portion of this congregation as shall become members of the said Second Presbyterian Congregation \$3,000 of the funds, money and property of this congregation, to be appropriated and applied in erecting a house of worship and for the uses and purposes of the said second congregation." This division of property it appears, was to include some "woodlands owned by the congregation, being about sixty acres, more or less, to be valued at \$1,500." For reasons that need not now be recalled, this particular action was never carried out, and the members who separated from the old mother church finally went out with only their own willing hands and hearts to meet the task of providing a church home for themselves. The whole country had just passed through a financial crisis—the panic of '37—than which no greater and more disastrous has ever befallen our nation, and recovery from which did not come for years after. Banks were insecure in their issue of currency, money was with great difficulty to be secured on loan. As one who remembers well those days has written me, "I feel the South Street Church could raise \$100,000 more easily now than \$6,000 could have been secured fifty years ago." "But," continues my correspondent, "the newly organized congregation was fortunate in the unity and earnestness which actuated all classes, old and young, and in having connected with it such men as Joseph M. Lindsley and his brother Matthew G. Lindsley, also Ephraim Young, Andrew Meeker, Ezra J. Cooper and others, all skilled mechanics. Some of these men had no superiors as builders. It was J. M. Lindsley who taught the New York mechanics how to make the unsupported ceiling

of the old Broadway Tabernacle in New York City *stay when put up*, and who built the Court House in Morristown 63 years ago. It was the presence of these skilled workmen, backed by the earnest zeal of such men as Judge Childs, Eph. Young and his father Stephen Young, Lewis B. Stiles, Jonathan Smith, Wm. L. Crowell and others, that led to the speedy erection of the 'New Church,' as it was for a time called." Mention is also made of the constant and efficient aid of the Women of the Church—then, as now and always, among the most loyal in every good word and work—who, by means of fairs and festivals, added materially to the building fund. In this connection, the letter speaks of the ready assistance received from ladies of sister Churches, especially from "Mrs. G. P. Macculloch of the Protestant Episcopal Church and her grand-daughters, the children of the late U. S. Senator Miller, also from the daughters of Judge Stites of the First Church—notably the eldest afterwards Mrs. Cortland Parker—whose kindly presence and generous aid should be held in grateful remembrance." All which it is very pleasant, even after fifty years, to recall. The silver Baptismal Bowl, still in use in the Church, was the gift of Mr. James Colles of St. Peter's Protestant Episcopal Church. I have in my possession the autograph letter of Dr. John B. Johnes, President of the Board of Trustees, acknowledging the gift, and wishing for Mr. Colles a prosperous voyage as he was about to sail for a tour through Europe.

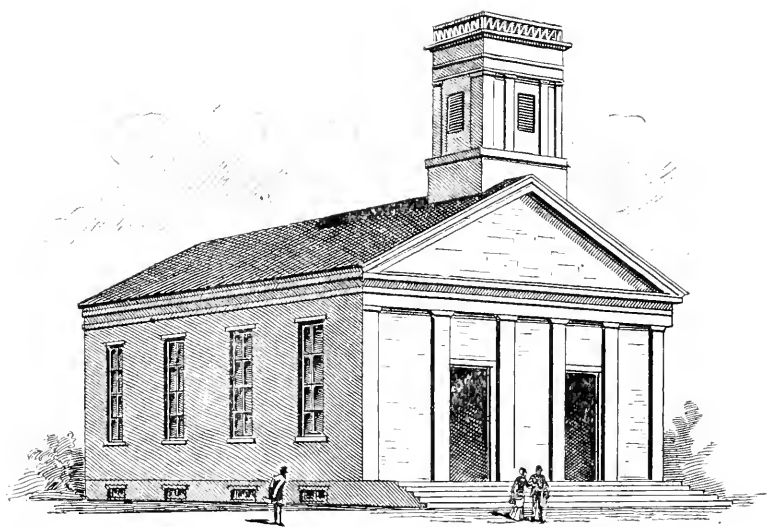
On May 17th, 1841, at a parish meeting called for the purpose, it was unanimously agreed to proceed at once to the erection of a house of worship, and a Building Committee consisting of Joseph M. Lindsley, Ephriam Young, Enoch Ketchum, John W. Poinier and William B. Johnson, was appointed. The first thing in order was to secure a site on which to build. Several lots were offered, among them one on the lower end of Elm street near the present R. R. Station, another on High street near Prospect street, and the Baptist Church property. The last, however, was withdrawn because the elder portion of the Church would not consent to its being sold, and the choice settled upon the site which has ever since been occupied by the Church. At that time the lot was in a very different condition from that which it now presents. Where the parsonage now stands was a deep and muddy ravine reaching across South street. So deep was the hollow on the street, it is said, that when one of the old-fashioned stage coaches of the day descended into it, it was completely hid from view to one standing a few hundred rods away. The site, however, selected for the Church was a dry sandy knoll. On it stood an old frame building, which had previously been used as a printing office by Henry P. Russell, the publisher of the

"Genius of Liberty," and later of the "Morristown Herald." The deed of the property describes it as containing one and sixty-two-one-hundredths acres, and having 196 2-100 feet frontage on South street, and 214 feet in the rear, with 345 85-100 feet depth on west side, and 342 52-100 feet on the east. The price paid for the lot was \$2,500. It is an item of interest, that at this time the M. & E. Division of the D., L. & W. R. R. entered the town near the junction of South street and Madison avenue, and ran along what is now Maple avenue, its terminus and station being in the neighborhood of Maple avenue and DeHart street. This fact in part accounts for the even grade of that fine avenue. Ground was broken on April 7th, 1841, the sand taken from the cellar being used to fill up the bog hole where the parsonage now stands, members of the congregation and others sending their teams, wagons and carts and men to aid in the work. It was the same in bringing the stone for the foundations, all having at heart the welfare and prosperity of the Church. Mr. Benjamin H. Lindsley was the boss mason, and so well did he and his men work, largely aided by volunteers, that on May 27th, fifty days after the first ground was broken, the corner stone was ready to be laid. It being very stormy the congregation assembled in their place of worship in the old academy, and after a service of prayer and thanksgiving, they crossed over to witness the laying of the corner stone. The ceremonies consisted of prayer by the Rev. O. L. Kirtland and an address by the Rev. Alfred Chester,—the father of Mrs. Wm. Coursen, who is with us here to-day. The identical stone forms part of the foundation of this building, in the porch leading to the rear hall of the Church. Among the articles placed in the corner stone, the only thing that was found intact, after the burning of the church, was a silver dime whose history is worth preserving. It was the first contribution in money towards the building of the church, the gift of a little daughter in the family of a relative of Mr. Chester, and who overhearing the conversation of her elders about the edifice to be built, brought it saying, "I wish to give this for the new church!" Though herself connected with St. Peter's Church, the simple gift—as generous as the hundreds given by others—was well deemed worthy a place in the corner stone of the building. "Out of the mouth of babes the Lord ordains praise." At the same time while the church was in process of erection, a fine large hotel was being built, as also the former Methodist church. So that the labor of mechanics was in great demand, and good wages offered. Yet nearly every mechanic in the place lent willing aid in putting up the building, many working without pay for several days at a time and then giving place to others. All who had an

interest in the Church and had woodlands, brought to the work choice sticks of timber, oak and chestnut, well hewn for beams and rafters. It is worthy of mention here, that Mr. Charles Ford, father of Mrs. J. J. Scofield, brought timber from his woodlot, just as 50 years before, when a lad of 15, he had drawn from the same lot for the building of the old First Church, which still stands—the old-time pride of our town. Much of the material—wood and stone—which went into the building was furnished free of cost, or subscribed to the building fund. One young woman, still living, who was earning fifty cents a week, subscribed, out of her meagre earnings, \$25 to the building. Many of the timbers and rafters were solidly riveted by iron bolts, most of which were made by Mr. Jarzel Turner, then a blacksmith on Morris Plains, and who still continues with us. The lathing and plastering was done largely by volunteers. It is on record that Mr. Silas D. Cory—not connected with the congregation—who at the time had charge of the mason work in the building of the “New Jersey Hotel”—a season of rain obliging him to stop work on that structure—called for volunteers to go to the church and help in the plastering. He was followed by sixteen of his men, and with them did some three days’ work, nor left it until the job was finished. “Such,” exclaims the historian, “was the spirit of the mechanics of 1841!”

I speak of these things, because the willing-hearted zeal of the founders of this Church is surely as worthy of mention as that of the Children of Israel, when in the wilderness “every one whose heart stirred him up, and whom his spirit made willing, brought the Lord’s offering to the work of the tabernacle of the congregation,” or as that of King Hiram of Tyre who “cut wood out of Lebanon and brought it in floats by sea to Joppa” for the building of the Temple at Jerusalem. The Church of Christ meant a great deal to the generations of the past!

October, 1841, found the building completed, or at least sufficiently so for occupancy. The basement, which was designed for the Sunday School and week day services, was not completed till some time afterwards. It was a plain, well built wooden structure, with a high stoop. The tower was square and surrounded at the top by a wooden railing. Several years afterward this tower was carried up higher and surmounted by a dome-shaped top. In it was hung the bell presented by Judge Stephen Vail, which if not of the most melodious sound, did good service for thirty-six years, giving its last voice in sounding out the alarm of fire, before it fell, destroyed and buried in the ruins of the burning church. A fine clock—the gift of Mrs. Vail—hung in front of the choir gallery, and a large Bible, also her gift, was on the pulpit.



THE FIRST CHURCH BUILDING, 1841.

Oct. 14th the new house was solemnly dedicated to the worship of Almighty God. The dedicatory services were held in the forenoon of the day, at which the sermon was preached by the Rev. Nicholas Murray of Elizabethtown. His closing words are worthy of preservation, copied by one who heard them :—

“ This will ever be a day memorable in the history of this congregation and to which the future worshippers here will ever recur with interest. It has pleased God thus far to lead you along, and to give you energy, harmony and success. In the erection of this house prosperity has attended you from the beginning to the end. No accident has occurred to abate the pleasure of its prosecution or diminish your satisfaction at its completion. You assemble here this morning for its dedication, and will again assemble in the afternoon to receive at the hands of God and the Presbytery a Pastor. This is indeed among us a remarkable coincidence which you should not fail to note and to record. This house we now dedicate to the worship of God. It is to be hereafter the place to which this congregation will resort to hear the Gospel—to praise God and seek his blessing. And that it may be associated only with sacred things, never permit it to be occupied for purposes with which the worship of God has no connection. Let this house be sacred to your hearts as the home of your pious affections, as the favored place for the cultivation of the graces and for the exercise of faith in Jesus Christ ; and let this house be the place of your habitual presence. You have erected and now dedicate it to God. From this pulpit the Gospel in its freshness and fullness is to be preached ; to benefit you you must stately and regularly occupy these pews. Let this be *your* house. Let the regular worshippers here be a part of your family. Let your pew be as a chamber in your own private dwelling, and when the Word of Life is here dispensed, see that your place is as regularly occupied as is your seat at your own table. And come at all times with the heart of Lydia to hear the word that may be spoken, and then every Sabbath spent here, every sermon heard here, every service performed here, will tend to give you meetness for that building of God, that house not made with hands eternal in the heavens. And our hearts dwell with rapturous joy on the thought that from this pulpit the Gospel will be preached, that edified hearers will hear the joyful sound of the Gospel in these pews, long after we who are the actors and spectators in the scenes of this day have returned to the dust ; that the tear of penitence will here glisten in many an eye when God has wiped away all tears from ours ; and that here many will draw around the Lord's table long after we have gone up to our reward and taken our seat at the marriage supper of the Lamb. Will you not, now, dedicate *yourselves* to be living temples, meet for the indwelling of the Holy Spirit ? However deeply we may engrave the name of God upon these walls, or doors, or pillars, it will sooner or later be erased, for the hand of time will shake these pillars and lay this house in ruins. But if that name is written upon your hearts, time cannot erase it. Death will only

render it the more legible. The smoke of consuming worlds cannot obscure it, and when the decisions of the last great day have sent the righteous and the wicked to their various allotments, like the Urim and Thummim upon the breast of the High Priest it will shine the more resplendent as the years of eternity roll onward, and will secure to you forever all that is comprehended in that immensely comprehensive word 'salvation.' Upon these walls, and gates, and doors, upon this pulpit and these pews, upon all of our hearts, may 'Holiness to the Lord' be now written."

The prayer of dedication was offered by the acting pastor, Mr. Kirtland.

In the afternoon, the Rev. O. L. Kirtland was regularly installed Pastor of the church. The sermon of installation was preached by the Rev. C. K. Imbrie, then of Rahway; the charge to the pastor by the Rev. David Magie of Elizabethtown; the charge to the people by the Rev. Mr. Blauvelt of Lamington. The prayer of installation was offered by the Rev. Dr. Ogden of Chatham.

The cost of the building and lot was estimated at \$10,840.00, and upon this sum an assessment of 10 per cent. was fixed to meet the current expenses of the congregation.

The music was one of the most attractive features of the Dedication services, and always formed an interesting and important part of the church services. Jacob Jenkins, a teacher in the Academy, was chorister and leader. The choir was a large one, composed of 22 young ladies and upwards of 15 gentlemen, some of whom are still among us, members of this and other churches in Morristown. As they had as yet no organ, the accompaniment was played by Mr. W. W. Fairchild on the concert flute, Messrs. Jas. Noyes and Johnson on the violin, Wm. Day on the base viol. There was also a cornet, and a violincello played by an accomplished artist, whom the gentlemen of the choir hired, each contributing a Mexican sixpence a Sunday. Says one, who was from the beginning a member of it and afterwards its leader, "that choir was a remarkable one in more ways than one,"—which is easy to believe! It must have been in its variety and size something like David's choir—"as well the singers as the players on instruments were there." The instruments named continued to be used in the choir for several years, until they were superseded by a seraphine—something like an overgrown melodeon. This in time gave place to a small second-hand organ, and this again to a new and larger instrument, which continued in use till the destruction of the church by fire.

The church has had in these fifty years four pastors, including the present incumbent.

Mr. Kirtland's pastorate continued till October, 1851, i. e., 10 years, during which time there were added to the church—not including the original 207 from the First Church—by letter 140, and on confession of their faith 123, total 263, or an yearly average of 26. Mr. Kirtland, after serving the Presbyterian Church in New Providence for several years, returned to Morristown to spend his closing days, and on May 27th, 1874, was buried from the church he had helped to build, and which he had so long ministered to in faithfulness and love. He was 73 years of age.



REV. JAMES C. EDWARDS.

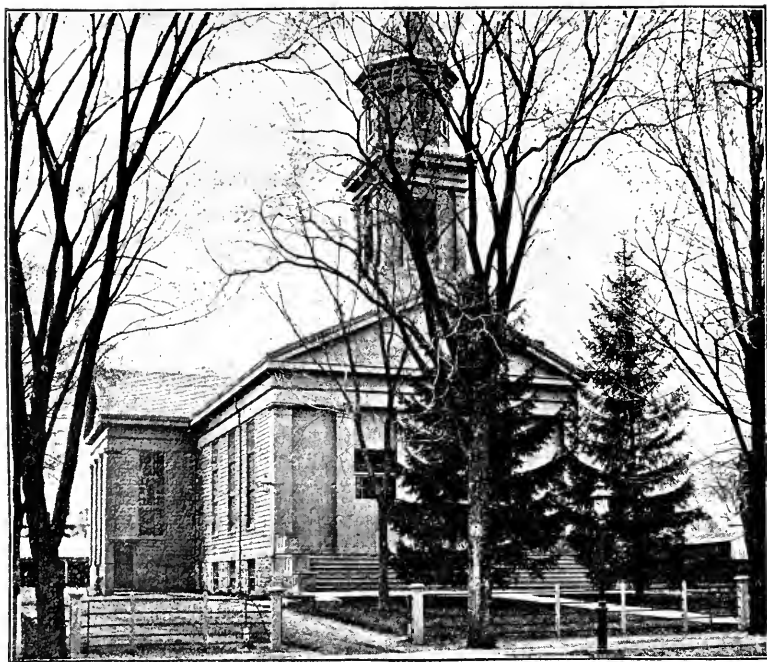
He was succeeded by the Rev. Jas. C. Edwards, who was installed in January, 1852, and continued till April, 1860, a little over 8 years. During his pastorate 143 persons were received into membership, 59 by letter and 84 on confession, or a yearly average of 18. Mr. Edwards died in Morristown June 28, 1880, of the same age as his predecessor, having resided here previous to his death about 3 years. In the first year of Mr. Edwards's pastorate the Parsonage was built at a cost of about \$2,200. In succeeding years it was twice enlarged.



REV. ARTHUR MITCHELL, D.D.

Rev. Arthur Mitchell—at present one of the secretaries of the Presbyterian Board of Foreign Missions—was the third pastor, being installed in November, 1861, and resigned his pastorate in October, 1868, to accept a call to the First Presbyterian Church in Chicago, Ill. During his pastorate of 7 years 201 were added to the church, 91 by letter and 110 on confession, a yearly average of nearly 29. During this time—in 1865—the church building was enlarged at a cost of \$11,083. The Building Committee consisted of Messrs. Gordon Burnham, who was also President of the Board of Trustees, Matthew Mitchell, Dr. E. B. Woodruff, H. O. Marsh and S. S. Halsey. Messrs. Dr. Woodruff, S. Broadwell and C. H. Mulford were the committee to raise the funds necessary to meet the expenses of the enlargement. All of these brethren—except two—have finished their work and been gathered to the church of the first born above.

In June, 1861, the church was transferred from the then Presbytery of Passaic, O. S., and received under the care of the Presbytery of Newark, N. S., under the name of the “South Street Presbyterian



THE CHURCH OF 1865.

Church," and continued in this relation till the Reunion of the Old and New School bodies, when the present Presbytery of Morris and Orange was constituted.

The *fourth and present pastorate* began in March, 1869, the installation services being held on May 19th. During these 22 years the church has received into its membership by letter 418, and on confession of their faith 549, or a total of 967, a yearly average of 44—making in all 1574 persons received into membership since the organization of the church; 708 by letter and 866 on confession. Adding the number of original or charter members, there have been connected with this church in these 50 years 1782. The present membership—not counting those who have been absent upwards of 3 years, and those passed beyond our knowledge—is 680.

On Wednesday, Jan. 10th, 1877, the Church building which had been the object of so many prayers and loving zeal and devotion—the fruit of many a heartfelt yet willing sacrifice—was totally destroyed by fire.

What seemed at first so great a calamity proved but the beginning of enlarged usefulness and blessing. Immediate steps were taken to rebuild, and though "times were hard" and money scarce, old and young laid hold of the work. Sacrifices neither few nor small were made, but all cheerfully and heartily, for as in Nehemiah's time at the rebuilding of the Temple, "the people had a mind to the work," and by mid-summer of the following year we entered this beautiful house virtually free from debt. The total cost of the building was \$45,600, toward which the trustees received \$23,000 insurance on the old building. Built at a time when materials and labor were at the lowest, and with its enlarged capacity and improvements, it could scarcely be duplicated at the present time for less than \$90,000. The amount raised by the congregation, including cost of organ, heating apparatus and furnishing of church and Sunday school rooms, aggregated about \$32,000.

We may not pass from this part of our history without again commending the wisdom, faithfulness and zeal of the Building Committee, into whose hands the parish gave the work, viz.: Messrs. J. W. Roberts, Wm. L. King, H. O. Marsh, Geo. H. Danforth, Dr. P. C. Barker, E. A. Graves and Matthew Mitchell. The wise intelligence of the Committee, as well their good fortune, will be gladly recognized in the choice of the architect, Mr. J. C. Cady of New York, whose name and services will always be gratefully remembered by us.

The Benediction, inscribed over the arch, spanning the pulpit,—“Grace be unto you and Peace from Him which is, and which was, and which is to come”—fitly expresses the purpose and meaning of this House to all who enter its doors.

As compared with this present stately edifice, with all its facilities and splendid equipment of S. S. rooms, the old church building was indeed “homely,” as the phrase goes, with its high, front stoop, and its underground, low-ceiling S. S. rooms, in one end of which in close companionship with the furnace, the little restless flock of the Infant department was gathered, on hard, stairlike benches, rising from the floor to the great, tin, unpainted, tunnel-like, heating flues overhead,—homely and perhaps unattractive to the uninterested and stranger, but beautiful as a palace to them who there first saw the King in His beauty, and there were wont to hold fellowship with the Father and His Son Jesus Christ.

Fathers and mothers are here to-day who are leading their children and children’s children in the path in which their own childish feet learned to walk, led by the hand of loving and devoted teachers.

“The story of the past
Comes up before our view ;
How well it seems to suit us still,
Old, and yet ever new.
‘Tis the same story still,
Of sin and weariness,
Of grace and love yet flowing down
To pardon and to bless.”

The congregation throughout its history has been especially fortunate in its choice of the men who administered its affairs as Trustees. Besides those already mentioned, and who constituted its first Board, among the number who have been called up higher are such names as Judge Edward W. Whelpley, Gordon Burnham, Dr. E. B. Woodruff, E. J. Danforth, George H. Danforth, Hon. Theo. F. Randolph, Samuel J. Doty, David J. Guerin, John R. Church, Rufus R. Graves, William S. Babbitt, Edgar F. Randolph, John C. Lord and others, who with loyal and single-hearted zeal cared so faithfully for the temporal interests of the Church and congregation.

Equally favored has the Church been in the character of the men who, as Elders, had charge of its spiritual affairs. On May 27th, 1841, the first Session of Ruling Elders of the Church was chosen, viz: Jabez Mills, John W. Poinier and William B. Johnston. The following, also --names honored and beloved--were members of the Session, some of

them at times acting also as Trustees, viz: Absalom Woodruff, M.D., Amos Prudden, E. J. Cooper, Amzi Cary, Edwin Graves, E. J. Danforth, J. W. Roberts, Isaac R. Noyes, Matthew Mitchell, John C. Hines, C. G. Hazeltine, M. C. G. Witte, Heman Mead and E. A. Graves,—men beloved and honored for their godly lives, men of faith and prayer. The first bench of Deacons was chosen on June 1st, 1871, consisting of Theodore Ayers, William S. Babbitt, S. L. Young, Dr. F. W. Owen, Samuel McNair and Charles W. Ford. Two of these have gone on before, two still continue in office.

The *Spiritual History* of the Church is full of profoundest interest,—a history which cannot be told in figures—which only the arithmetic of Heaven, and the Book of Life which shall be “opened,” can rightly unfold. From the beginning, the one great aim of all gospel preaching and church life was constantly kept in view—the salvation of souls. Few, indeed, were the communion seasons when there were not some gathered into the fellowship of the Church. At the very origin of the Church the devotion and earnestness of the people attracted the impenitent and unsaved. Says one: “Men were seen at the services of the Church who had not been found at religious worship in years before.”

A Sunday School was immediately organized in the old academy building. Bible classes of young and middle-aged men were formed under godly teachers, like Mr. Jabez Mills and Mr. Ezra J. Cooper. There are those here to-day, and multitudes over the land, who cherish in grateful remembrance “the earnest prayers and tender appeals” of Mr. J. W. Poinier, the Superintendent. A young men’s Bible Society was soon organized, the town was districted and canvassed and supplied with the Word of God, under the faithful oversight of Mr. C. H. Mulford, whose “bow still abides in strength.” From this Society came a project to canvass the whole County, which put new life into the County Bible Society which had lain comparatively idle for years.

Special seasons of revival interest often prevailed. In 1842, the year after the organization of the Church, twenty-seven were received into the membership of the Church on confession of their faith. The year following upwards of fifty confessed Christ. For large numbers received at any one communion, the following dates are memorable: June, ’58, 36; April, ’74, 42; Feb., ’76, 42; Jan., ’87, 57; Feb., ’91, 21. These, indeed, are mere figures; who can write the list of blessedness and joy which they convey? The great majority of those received into the Church—and the same is true of every long established church—have come into it through the Sabbath School.

The history of our Sunday School would itself require many pages.

to relate. Always flourishing and zealous in every good word and work, it never was more prosperous than now, when, with its large adult Bible classes, it has on its roll 770 scholars and teachers. It is not merely the right arm of the Church, *it's the heart*, which both receives and gives, and is a blessing continually.

Benevolence. Need I say that a Church with such a record as I have but feebly outlined, must of necessity have cultivated the "grace" of giving? "Of necessity," I say, for I earnestly believe that the temporal and spiritual prosperity which, during these fifty years, has marked its history, is largely due to the fact that this has been and is a *missionary Church*. From the very beginning, pastor and people recognized the obligation of the Church to those who dwell in the "regions beyond" I find in the record that in the first year of its existence—notwithstanding the heavy burdens incumbent upon it—\$375 were contributed for "the spread of the Gospel abroad," as the phrase then was. The year following this was increased—including the several causes of Home and Foreign Missions—to \$728. With the growth of the Church came a steady growth in giving. Under the ministry of Dr. Mitchell the gifts of the Church increased rapidly. Having a more complete tabulated form of the Benevolent Contributions of the Church during the present pastorate. I may be permitted to give the summary for the twenty-two years past:

For the cause of Home Missions in these twenty-two years the Church contributed.....	\$41,626
Foreign Missions.....	58,741
Education.....	11,535
Publication Board.....	2,083
Board of Church Erection,.....	5,654
Ministerial Relief.....	5,521
Mission for Freedmen.....	16,671
Aid for Colleges, Academies, &c.,.....	652
Miscellaneous.—Including Bible Society, Tract Society, Seamen's Friend Society, &c., &c.,.....	37,603
Making a total of.....	\$180,086
or a yearly average of \$8,185.	

During the same period, for congregational expenses, including building of new church, &c.,.....

A grand total of.....	\$374,664
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or a yearly average of benevolence and congregational expenses of \$17,030.

In contributing to this grand result, credit must be given to the various organizations of the church, viz: "*The Sabbath School Missionary Association*," "*The Woman's Missionary Society*," organized in 1872; "*The Young Ladies' Mission Band*," formed in 1882; "*Mens' and Boys' Missionary Fund*," now in its third year; besides the union organizations such as the *McAll Auxiliary*, *Indian Association Auxiliary*, *Woman's Union Missionary Society*, and *The Angelini Society*, in all of which the women of this church bear, in some cases, the larger part.

We are represented on the Foreign Field by Miss Youngman in Japan, three lady missionaries of the "China Inland Mission," Rev. A. Beattie and four native helpers in Southern China, Rev. Mr. Coan in Persia, all of whom are supported by the several societies of the church and special individual contributions. Nor have these interests and others interfered with the regular collections for the respective Boards of the Presbyterian Church.

Besides these, the Sunday School Missionary Association has assumed the support of a Home Missionary in Boise City, Idaho. Our "Market Street Mission," now in its 3d year, is sustained by the free will gifts of our people at a cost of from \$1200 to \$1500 annually. One of our number—Miss Bessie Babbitt—is a missionary in India, under the care of the Presbyterian Board of Foreign Missions.

Many and varied are the lines of Christian activity, individual and associated, which lie open to a thoroughly equipped, Christ-loving and devoted church. Beloved, by the very fact of the ability and generous willingness which are yours, as well as the gracious, loving-kindness of our God, we are "debtors both to the Greeks and to the barbarians, both to the wise and to the unwise." "Thanks be unto God for His unspeakable gift."

But I must not detain you longer, although the lessons are manifold, which the "Days" of our history and the "multitude of years" teach.

Let me simply suggest in closing—

(1) The power and blessedness of united and harmonious effort in the Lord's work.

We stand in the midst of turmoil and unrest in the religious and social world. The days before us are evidently full of the possibilities of strife and bitterness—possibilities which, if we cease to watch and pray, will divert attention from the work of the Master, and make the church a by-word to the worldling.

"Let the Peace of God, which passeth understanding, keep your hearts and minds in Christ Jesus."

(2) The true purpose and design of Christ's Church must be kept in mind—the deepening and developing of spiritual life ; bearing the message of God's gospel to the unsaved, at home and abroad ; being a living, visible witness for God's truth and his word. Remember, God has not only founded the church, but marvellously preserved it through the ages. Being instituted for Godlike ends, only so is it Christ's Church—the Church of the Living God.

(3) What lessons—lessons of admonition and entreaty—does the history of such a church as this—of any true church—bring to the unsaved, and to those who still have not openly acknowledged Christ Jesus as Lord and Master !

How the memories of the past throng around us—the saintly lives of fathers and mothers, the godly service and earnest prayers of pastors and people, the fervent appeals from pulpit and teacher's chair,—surely it would seem there could be no valid reason why any should be still unsaved or unwilling to take up the duties of Christian service.

(4) Finally, as we here recall the story of the past and rejoice in the prosperity of the present, and while we look forward to still larger service and blessing in the days to come, let us, with a deep sense of our unworthiness and dependence, say with the Psalmist : "Not unto us, O Lord, not unto us ; but unto Thy name be all glory." Let it be our steadfast purpose to make the days to come worthy of and an advance upon the days that are gone, so that we "come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the Day our Lord Jesus Christ."

And now, brethren, we "commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them who are sanctified by the faith which is in Christ.

"The Lord bless and keep you. The Lord cause His face to shine upon you, and be gracious unto you.

"The Lord lift up His countenance upon you, and give you peace." Amen and Amen.

APPENDIX.

<i>Home Missions,</i>	-	-	-	-	-	-	\$3,553.00
<i>Foreign Missions,</i>	-	-	-	-	-	-	4,899.00
<i>Ministerial Education,</i>	-	-	-	-	-	-	320.00
<i>Board of Publication, (Sabbath School work,)</i>	-	-	-	-	-	-	108.00
<i>Church Erection,</i>	-	-	-	-	-	-	139.00
<i>Ministerial Relief,</i>	-	-	-	-	-	-	250.00
<i>Missions for Freedmen,</i>	-	-	-	-	-	-	451.00
<i>Synodical Home Missions,</i>	-	-	-	-	-	-	204.00
<i>Aid for Colleges and Academies,</i>	-	-	-	-	-	-	85.00
<i>American Bible Society,</i>	-	-	-	-	-	-	93.00
“ <i>Seamen’s Friend Society,</i>	-	-	-	-	-	-	165.00
“ <i>Tract Society,</i>	-	-	-	-	-	-	53.00
<i>Deacons’ Fund,</i>	-	-	-	-	-	-	467.00
<i>Church Sabbath School,</i>	-	-	-	-	-	-	400.00
<i>General Assembly Fund,</i>	-	-	-	-	-	-	75.00
<i>Miscellaneous,</i>	-	-	-	-	-	-	305.00
Total Benevolent Contributions,	-	-	-	-	-	-	\$11,567.00
Congregational Expenses,	-	-	-	-	-	-	9,929.00
Amount paid on subscriptions to New Organ and Sabbath School enlargement,	-	-	-	-	-	-	6,199.00
Grand Total,	-	-	-	-	-	-	\$27,695.00

The above Benevolent contributions are from the following sources :

[1] *Weekly offerings* on each Lord's Day.

[2] *Sabbath School Missionary Association*. The appropriations last year to various objects in the Home and Foreign Field aggregated \$1,100.00.

[3] *Woman's Missionary Society*, support of Miss Youngman in Tokio, Japan ; scholarship in Indian School, Albuquerque, New Mexico, and Home Mission Boxes.

[4] *Young Ladies' Mission Band*, support of Miss Scott of the "China Inland Mission ;" work in Alaska and Korea.

[5] *Men's and Boys' Missionary Fund*, support of Rev. Andrew Beattie and four native helpers in Yeong Kong, China.

The women of the church also bear their part in the work of the Morristown "McAll Auxiliary," the "Woman's National Indian Association Auxiliary," and the "Woman's Union Missionary Society."

Two Missionaries of the "China Inland Mission" are supported—one entirely, the other in part—by individual members of the church.

One of our number—Miss Bessie Babbitt—is a missionary, under the care of the Presbyterian Board of Foreign Missions, in Manipuri, India.

The Market Street Mission, founded in the Spring of 1889, is supported by the church at an annual cost of about \$1200. Evangelistic services are held every evening of the year. Mr. Thos. B. Ironside, Superintendent.

A *Brick-Yard Mission*, at the Watnong Brick-Yard, is conducted during the Summer by the young men of the church.

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